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Edmonton, Alberta

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Ukrainian Catholic Youth Organization

THE BIG WHEEL



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Youth . . . The Golden Age of Opportunity

YOUTH

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Youth Magazine

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

VOL. 18, No. 4

Edmonton, Alberta

April, 1962

From the Editor's Chair

Is it very hard for you to make a decision? This, of course, depends whether the decision is one which concerns a very important aspect of your life or not.

A most important decision for young people to decide seriously is what they will do with their life after completing their high school. I shall assume that all students with any sense of responsibility and intelligence certainly do realize they must obtain as much education as possible in this modern age.

If you are in such a hurry to quit school, just look around and ask someone who has quit school for a couple of years and perhaps even has a family. A lot of these people do realize their error and therefore spend evenings completing their high school education.

One should choose one's career after quite a bit of thinking and seeking information about it. You should certainly choose the fields you are interested in order to do your best. You may choose a career which makes you richer than your neighbor, but will you be as happy?

What are you like? Do you lose your temper, always in a hurry, impatient? It wouldn't appear that you will find your happiness in entering any fields of research. Do you like to travel or are you content to stay at home? Dig deep within yourself when choosing your career. Have a good talk with your parents, or your parish priest. All of these people know you quite well and certainly will be able to provide you with guidance. Above all, remember that there are two who certainly know you and that is Our Lord and His Mother. How about some consultation with them through prayer?

To the readers in high school, I wish you the most of success in your coming examinations and may all of you make that decision the right one.

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PRESIDENT'S MESSAGE

By Brownie Kaczor, National President

THE BIG WHEEL

Since the beginning of time man has strived to progress by making life more comfortable for himself. With the beginning of, possibly, one of the very first inventions, the simple wheel, man has developed the wheel from its very primitive stage of existence to what we know it to be in this modern day and age.

Through the advancements in physical mechanics a wheel is still a wheel regardless of its shape or form of design, as long as it is circular. The point to note here is that all wheels have three fundamental characteristics: (a) a hub or axis; (b) spokes; (c) an outer rim.

As these three fundamental parts of a wheel are dependent upon each other, a wheel would not be functional or exist if any one of these members were missing. From this we can conclude that the strength and efficiency of a wheel is governed by the presence of three fundamental physical characteristics and their strength or weakness in union.

Now that I have enlightened you about the simple fundamental mechanics of a wheel, I wish to correlate the wheel with our UCY organization. Because of what had been said before, it would be very difficult to say what physical characteristic is the most important in the formation of a wheel. Therefore, for argument's sake, we will stress the importance in the order of a, b, and c as listed formerly.

(a) The Hub or Axis:

This is the centre and main part of our big wheel. Here lies the Dominion Executive or the Diocesan Executive. The Dominion Executive does not serve as a planning body to enforce a function upon the Diocesan, Regional or Locals. It serves as a governing body and a suggestive body regarding UCY activities. It serves as a pilot seeing that all matters concerning the UCY constitution are carried out to the best of their ability. Although programs can be suggested for the Diocesan, Regional, or UCY locals, they cannot and will not be enforced until a joint decision is made by the Honorary Presidents and the Advisory Board of a Convention. The Diocesan follows a similar program but on an Eparchal level.

(b) Spokes:

This is the middle and second most important part of the big wheel. Here lies the Regional Executive in the form of Regional Representatives. Their work is also similar to that of the Dominion and Diocesan but in a Regional capacity. The only difference lies in the fact that the Regional has more scope in organizing functions for the benefit of our locals and our UCY organization.

(c) An Outer Rim:

This, the outer and third most important part of the big wheel. Here lie the Local Executives and the members at large. Although the Locals are bound to the Dominion, to the Diocesan, and to the Regional, they are autonomous to the extent that, within Dominion Constitutional Rights, they can be free to do almost anything they wish in forming a program for their UCY club.

Although we worked from the Dominion level down to the Local level, let us reverse the situation. First we have the locals in the outer rim. Next we have the Regional forming the spokes. But the Regional is composed of members from each local. Last, but not least, we have the Dominion and the Diocesan which are also composed of members from each individual local. Did I say that the locals are third ranked in importance?

From this you can see that regardless to which level you travel, we cannot overlook the locals. If we did not have any locals, there would not be any regional, diocesan, or dominion executive bodies, since each body is composed of members from a local UCY organization.

This short correlation of the Wheel with our UCY Organization teaches us a few lessons. It illustrates an example of CO-OPERATION, UNITY, STRENGTH within our organization. Each executive level in our organization must learn to co-operate with one another. They must work in unity, which can only be achieved by co-operation. Then and only then will we be working for a common goal and be united in strength. REMEMBER, that the strength and efficiency of a wheel is governed by the presence of three fundamental physical characteristics and their strength or weakness in union. In order words, a chain is as strong as its weakest link.

Let us make our UCY Organization a strong chain of executives and members. By keeping the BIG WHEEL rolling we will inevitably achieve success and recognition within our Ukrainian Catholic Organization.

—BROWNIE N. KACZOR,
National President.

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GOLDEN JUBILEE TO BE HELD IN WINNIPEG ON JUNE 26 – JULY 14

The purpose of the Jubilee is twofold:

(a) To commemorate the 50th anniversary of the creation of the first Ukrainian Catholic Diocese in Canada — July 12, 1912.

(b) To commemorate the appointment of the late Bishop Nicelas Budka, as its first Bishop, by His Holiness Pope Pius X.

This Jubilee is not only for the Province of Manitoba, but for all the Ukrainian Catholic Dioceses of Canada. Some distinguished guests to be in attendance are:

- (a) Apostolic Delegate from Ottawa,
- (b) All the Ukrainian Catholic Archbishops and Bishops of the free world,
- (c) All the Ukrainian Catholic Priests from the whole of Canada,
- (d) Latin rite Archbishops and Bishops, as guests to the Eucharistic Congress,
- (e) Dominion and provincial representatives of the government.

The three main points of the Jubilee are:

- (1) The Provincial Synod of the Ukrainian Ecclesiastical Province, of Canada. This will give the Ukrainian Catholics more uniform, disciplinary methods throughout Canada, with regard to Lent, feast days, etc.
- (2) A Eucharistic Congress, to thank the Divine Providence of our existence for 50 years in Canada.
- (3) A Conference of the Ukrainian Catholic Bishops of the free world.

During this Congress, the Youth of Manitoba and Canada will take an active part in all functions pertaining to the Jubilee Program, especially during the two days of the Giant UCY Rally being held by the Manitoba Diocesan.

This rally will be held on Saturday, June 30 and Sunday, July 1, 1962. It is expected that about 500 to 1,000 Youth will be in attendance from all parts of Manitoba.

It would be very appreciating to know how many UCY delegates would be arriving at this congress, their names and addresses, when they plan to arrive, and how long they are planning to stay. Your participation in the Congress would be up to your will and pleasure, however, you would be able to participate in the UCY Manitoba Diocesan Rally as guests only.

Efforts will be made to billet each UCY delegate, provided sufficient notice is given of your intentions. The deadline for positive arrangements of accommodations is set to letters being postmarked June 1, 1962 or sooner. With this early notice of the Congress and the General Program, we are sure that your intentions will be made known before the deadline of June 1, 1962. After this date you will be on your own to obtain accommodations.

The National Executive of the Ukrainian Catholic Youth would personally wish to see a few representatives from each diocesan at least.

When more information is received about the Congress and the Manitoba Diocesan UCY Rally, these will be forwarded to each diocesan at once.

GENERAL PROGRAM OF THE GOLDEN JUBILEE

Tuesday, June 26:

The official opening of the Provincial Synod with a Pontifical high Mass at Sts. Vladimir and Olga Cathedral.

Wednesday, June 27

Continuation of the deliberation of the Synod.

Thursday, June 28

Conclusion of the Synod on Thursday at noon. A jubilee banquet will be held in honor of the First Canadian Ukrainian Bishop-confessor, Bishop Nicetas Budka, at the Marlborough Hotel in the evening. Over 1,000 people are expected to attend the evening celebration.

Friday, June 29

Beginning of the Eucharistic Congress with masses in all Ukrainian Catholic Churches in Winnipeg. Throughout the day there will be Adoration of the Blessed Sacraments by all the Ukrainian Catholic organizations who will pray with unity for peace, for the Catholic Church, etc. In the evening, an outdoor Mass will be said on the CUAC grounds, followed by Moleben to the Blessed Virgin Mary and Suplikatsia.

Saturday, June 30

(a) Continuation of the Eucharistic Congress; blessing of the corner stone for the new St. Nicholas school, and in the evening an outdoor Mass will be said on the CUAC grounds, followed by Moleben to the BVM and Suplikatsia.

(b) Manitoba diocesan Youth rally.

Sunday, July 1

(a) Pontifical high Mass at the CU

AC grounds followed by a procession from the grounds to the Blessed Virgin Mary Church, from there to St. Nicholas Church and then finally to Sts. Vladimir and Olga Cathedral. The parade route will be decorated with posters of Chalices, sprays of wheat, flags, etc. During the parade ceremony the "populus" will sing "En Mass".

(b) Continuation of Manitoba Diocesan UCY Rally.

(c) A dedication of a monument to the memory of the late Archbishop Basil Ladyka, OSBM, will take place in the afternoon in the Holy Family Cemetery.

(d) A concert will be held in the evening displaying Ukrainian religious music. It is believed that this concert is the first of its type in Canada.

Monday, July 2

Opening session of the Episcopal Conference of the Ukrainian Catholic Bishops of the free world.

Tuesday, July 3

Continuation of the Episcopal Conference.

Wednesday, July 4

Conclusion of the Episcopal Conference.

YOUTH TO TAKE PART IN CROSS - CANADA CENSUS

This campaign is being carried out by the Ukrainian Catholic Council of Canada which is composed of the heads of our Dominion Ukrainian Catholic organizations: Ukrainian Catholic Youth (UCY), Ukrainian Catholic Women's League (UCWL), and the Brotherhood of Ukrainian Catholics (BUC).

This campaign is proposed to be undertaken each and every year during the same period. The purpose of the campaign is four-fold:

- (1) To activate members who remain dormant;
- (2) To gain new members into our related Ukrainian Catholic Organizations;

- (3) To have a census of our Ukrainian Catholic Organizations;
- (4) To help gain financial support from present members and prospective members in the form of donations for the growth and continuation of our organizations.

The Ukrainian Council of Canada is in the process of preparing literature, concerning the campaign, in the form of a brochure. This brochure will be sent by the Ukrainian Catholic Council of Canada to the headquarters of each Diocesan organization across Canada. Then each Diocesan Organization will see that proper steps are taken for the distribution of these brochures to each and every Ukrainian family and person in their respective dioceses.

From this you can see that this campaign is not a one-man job. It can only be accomplished by means of co-operation. At the present time the plan of attack for each diocesan is to distribute the brochures to each individual parish in their Eparchy. The parishes in turn will send out these brochures to their parishioners. The parishioners, on completion of the brochure, will send it back to the parish from which it was received.

We urge each Ukrainian Catholic Youth Diocesan to inform its Regional about this campaign, and the Regional will in turn approach each individual UCY local in their Eparchy.

One Sunday afternoon, a priest going to the church to preach a special sermon, found only one single person there, a farmer. The priest, going over to the farmer, said "Since you are the only one here, it seems that I don't have to preach the sermon."

Almost immediately, the farmer said: "Well, Father, if I take a load of hay out to the cows and only one cow comes to the fence . . ."

chy. Your job is to help the parish priest to address envelopes, and to help open and classify the returned correspondence.

The money received from this campaign will be proportioned among our Catholic organizations to help defray their expenses. We know that the Church has been able to receive money for their upkeep. The dioceses have also been able to receive money for their upkeep but with more difficulty. The Dominion executives have had a very poor time of keeping up with their expenses. Therefore, they cannot do their work properly. The Ukrainian Catholic Council of Canada, on the other hand, has no means of raising finances. The situation is drastic, for without finances the Ukrainian Catholic Council of Canada definitely cannot do its work. Remember, your work is their work, and their work is your work.

Also remember what was said before "this is not a one-man job!" This is an arduous task for a few people. However, united in a group, that task will be very light. Besides, you are helping to promote Catholic action by giving your time for this worthy project.

May God bless you in this campaign.

— BROWNIE KACZOR,
National UCY President.

The priest took the hint, went to the pulpit and preached three hours. Then he went back to the farmer and said: "I'll bet you wished that I had never started to preach the sermon!"

The farmer very quietly replied, "Well, Father, when I take this load of hay out to the cows and only one cow comes to the fence, I'm sure I wouldn't give her the whole load."

DEVELOPING AN EFFECTIVE PERSONALITY

"A man's sins and virtues are like his shadow, which although not always apparent, follows him everywhere."

Of course, there are the undesirable traits and their various modes of expression which must be eradicated. "Whenever a man is not liked, whatever he doth is amiss," says an English proverb. No one likes the individual who is egotistic, constantly talking about himself or who is disagreeable, senselessly criticizing others or habitually complaining; nor the person who is ruled by countless fears and worries, who is afraid to attempt anything or looks for the easiest way out; nor the person who is constantly back-firing because of a bad temper or who goes around with a chip on his shoulder or is constantly "looking for trouble"; nor the person who is envious of everybody else around, showing this by what he says of others or by sulking or snubbing people. Also, people will not put up with one who habitually deceives, not merely by concealing or misstating facts but by not being true to his word or by pretending to be other than he is, or by being guilty of hypocrisy in various forms.

You should, as already suggested, take an honest inventory of yourself. Have one or two friends give you their estimates and compare these with yours. Then work out a definite plan of self-improvement. Your program of personality development should have regard for both positive and negative traits. It should be undertaken seriously and systematically. There are books which give you detailed methods of rating yourself as you are and specific suggestions and systems for future development. The latter generally follow the plan of Benjamin Franklin in making a daily record of your score as to each trait or "virtue".

The wise person is one who is not only willing but who invites his friends to speak openly about his shortcomings and accepts criticism gladly with a view to profiting therefrom. Try to estimate your abilities by the judgment of others rather than by your own notion.

You may possess a desirable character trait without having learned the knack of "putting it over" or expressing it fully. The process should be gradual; you should begin making changes or additions first where they are needed most, one at a time. Remember that a bad habit can be corrected only by developing in its place that corresponding good habit. It is a well-known circumstance that we are constantly changing, either for better or for worse. We cannot stand still, we cannot retain our present personality, no matter how hard we try; either we neglect it and it deteriorates, or we struggle to improve it and it becomes stronger. Either we are becoming more popular or less popular with our friends. Either we are acquiring more tact and poise or we are losing ground along these lines. Either our temper is improving or we have less control over it.

Integrating your personality is the current psychologists' phrase which means putting yourself together with all these arms and legs (traits) of a fine character bound together with the backbone of some worthy purpose. Only in this way can your ability count the most. Possibly the job by which you earn your livelihood does not afford an opportunity for expressing these traits. You can do one of two things: either find another job or, what is usually easier, devote your spare time to something which will give free expression to the God-given capacity which you may have, for affection for brotherhood and for improving the world about you. No man can be completely happy without doing one of these things. Directing a group or group activity in the UCY provides the ideal outlet and training school. Helping other people is worth the "trouble".

Finally, cultivate the habit of cheerfulness. It is as much a habit as the habit of worrying. Learn to look for the gleam of light in the darkened cloud. Turn your thoughts to others instead of inwardly to yourself. Learn to do things for others. Learn to do something new. Think more of the possibility of future success than part failure. Don't "frump", grouse or growl. More happiness is marred and more lives are wrecked by the neglect or the unwillingness to develop a fine character and to give it graceful expression than by, probably, any other one thing.

Merit the comment from the members in your group which the Yankee made about a famous friend, "When I met him I was looking down, and when I left him I was looking up."

—PETER YURCHAK, St. Joe's Teen Club (UCY)

MEMBERS AT ST. JOSAPHAT'S — EDMONTON ENJOY VARIED ACTIVITIES

— PAT FARION, Press Chairman

During the last months our club sponsored a variety of events. One of these was a skating party at Rainbow Valley at February 16, with refreshments served at Sylvia Ruzyski's place. On February 18, a Corporate Communion was held followed by a pancake breakfast at Mary Bohoslawec's place. Since this was the first time our club had gathered at a member's home after a do, we were quite pleased at the results.

Although the weather was something like 25 degrees below on February 25, we held a general meeting. The highlight of the meeting was Father Greschuk's inspiring talk on "Why so many prohibited times?"

Varieties '62, sponsored by St. Josaphat's Sr. UCY was held recently at the Ukrainian National hall.

Mr. Ed Kay was master of ceremonies while Mr. Paul Bourret acted as adjudicator.

The program consisted of acts from various CYO and UYC cubs in Edmonton as well as out of town.

Trophies were awarded to Mr. Nino Regalino, best soloist; St. Basil's Jr. UCY, best group number; St. Andrew's CYO, best skit; Fedechko Brothers of Mundare, best out-of-town number and Marg Fedechko, Mary Ann Petaske and Sylvia Ruzyski, St. Josaphat's UCY, for the best vocal trio. Mr. Joseph Synyshyn of Mundare also received a trophy.

The best over-all performance trophy went to Larry Pshyk, Bob Pshyk and Joe Kantor, St. Josaphat's UCY, for their calypso number, while the

best group performance trophy also went to St. Josaphat's UCY for their campfire musical.



EXECUTIVE OF ST. ALBERT UCY, SASK.

Top row, left to right: vice president, Bob Dickie; fifth member, Peggy Kruger; secretary, Marie Wacyk; auditor, Peter Dzioba; missing, Irene Truba, auditor. Front row, left to right: president, Pat Kruger, Rev. O. Pasichniak; treasurer, Margaret Dickie.

The 1961-62 UCY year has been an active one for Prince Albert members with projects centering on Ukrainian culture, religion and recreational activities.

The election of the executive took place on Tuesday evening, December 6, with the installation of the following new officers: president, Pat Kruger; vice president, Bob Dickie; secretary, Marie Wacyk; treasurer, Mar-

garet Dickie; fifth member, Margaret Kruger; auditors, Irene Truba and Peter Dzioba. Members decided to hold meetings on Wednesday evenings at eight o'clock. Also an attendance chart was posted in the club room. Members with best attendance will receive UCY pins at the conclusion of the UCY year.

We have broadened our views and learned a great deal about our Uk-

rainian heritage by the use of a question box. Every two weeks questions are drawn and discussed under the able leadership of our pastor, Father Pasichniak, or guest speakers in attendance.

On Saturday, Feb. 17, a "Friendship Frolic" was held in honor of new members. The parish hall, transformed into a candle-lit night club, provided an enchanting setting for the intiation ceremony during which new members recited the UCY pledge. An inspiring speech on 'Ukrainian Youth' was delivered by Mr. M. Stadenyk, local high school teacher at St. Mary's College. Approximately 30 members and guests enjoyed an evening of good food, dancing, and variety. Although neighboring UCY clubs were invited to attend, poor road conditions prevented their attendance.

UCY Day on March 4, saw the participation of approximately 25 members in a Corporate Communion followed by Communion Breakfast. A guest speaker, Mr. A. Pytrula, a local high school teacher, was in attendance. The fun-filled afternoon was

highlighted by a bowling party.

A home-baking sale was held on Saturday, February 24. Proceeds went to cover the cost of "Friendship Frolic".

The arrival of Lent brought many new activities to the Prince Albert club. The enthusiastic club is now taking lessons in the Ukrainian language as well as Ukrainian dancing. A Mother's Day concert will feature a skit and Ukrainian dancing. The making of costumes will provide yet another project for us to tackle.

This year the club is sponsoring a King and Queen Carnival to be an event of June 16. Three boys and three girls will vie for top honors. All UCY members are cordially invited to attend.

Other plans for the future include a Variety Night and Dance, hosting Saskatoon Clubs; a pilgrimage to St. Theresa's Shrine in Wakaw, and excursions to Lake Waskesieu.

Therefore, with our small but co-operative group we hope to retain the coveted trophy.

— MARIE WACYK,
Sec., P.A. UCY

WHAT ARE YOU DOING HERE?

by MR. AMERONGEN

Mr. Amerongen, an Edmonton lawyer, spoke to the UCY members of St. Josaphat's UCY in Edmonton at a Communion breakfast in April.

"Your Excellency, Reverend Fathers, Mr. Chairman and young ladies and gentlemen:

First let me express my admiration for people who have two languages and two cultures. The old saying that one who speaks two languages is as good as two persons may be exaggerated, but it is certain that knowing two languages and two cultures helps us to understand other languages and cultures. In the same way, a person who is used to swimming and say, football, is not stiff and awkward about learning skating or skiing. Any person who knows two languages, two ways of thinking, has a richer intellect, is more interesting and more understanding. Such a person can look at many customs and ideas from two points of view — and is likely to be less narrow-minded — much more likely to understand and sympathize with still other points of view.

Now, speaking of points of view, or viewpoints, it is hard for all of us to find a viewpoint from which we can understand ourselves—or to have a good look at ourselves. So let us try to look at ourselves the way a stranger from Mars would see us, coming to this earth and to Edmonton for the first time.

It would take us a while to get used to the buildings and the streets, to the weather, the cars and the people. We would soon see that the biggest buildings are the business places, the banks, government buildings. We would wonder about the different appearance of human beings, some looking very young, some young, some older and some very old. By and by we would notice the funeral houses and would learn that human beings die. So far we would not have too much difficulty in understanding the information we learn, but then we would come to a real puzzle:

Although no human being, except perhaps Elias, ever lived who did not die, we would see that all of them act as if they were here to stay. They work, try to get more money, more comforts, bigger honors and better houses, just as if these were the most important things. We would see hard working people with ulcers or heart attacks when they are 40 or 50 — and only half rich. Others get comfortable by the time they are 50 or 60 and live to enjoy it for about 10 years.

You would have trouble understanding all this. Naturally you would start asking people about it. They would all admit that they were not on earth to stay — just visiting — They would say, "No, we know we won't stay here always." Some would admit that we are here only to be tested—only for a time of trial — and then they would admit "Wherever we go after we have been tested here, that's where we'll be permanently.

Next you would say, "Well, how is it, if you know all this, why don't you act as if you knew it?" You would go back to Mars without getting a good answer to that question.

You might wonder if human society had always been like this. If you had come down from Mars during the Middle Ages, the ages of the faith, you would have found the situation different. The first thing you would have noticed would have been the churches, the magnificent cathedrals. The many monasteries. If you had come to Kiev, you would have seen the great Cathedral of St. Sophia, then quite new, and monasteries and churches on the sky line in just about any direction. And so it was in the rest of Europe. It would have been plain to you that people were thinking of eternal things, not just temporal things. The people were generally happy and well fed and housed and clothed. There were wars, but compared with ours, they would hardly be worth mentioning. The people were wonderful artists, musicians and builders. We know, because we see their cathedrals, monasteries and castles still standing — the ones our efficiency has not destroyed — and we still live on their music and literature and culture.

In those days there were about 80 holidays a year, in addition to Sundays. They did not rush around to get ulcers. They did not, like some of us, get tired out trying to find ways to have a rest.

But now this has all changed. We live in times when we hardly have time to think.

We start off by getting up in the morning, barely soon enough to get to school or work on time. At the end of the day we spend our time with a TV set or a radio. There is little time to think of the important things—

the things of eternity. We hardly ever stop to think of how we are getting along in the really important things. We day-dream.

About some less important things we are forced to find time, once in a while to review our progress in matters which are less important.

At the end of each school year, and oftener, examinations are written—to let the teachers, parents and pupils know whether the pupils are learning enough.

In all businesses books of account are kept. Once a month, or at least once a year, a statement is prepared to see whether the business is losing or gaining. In all stores there is, besides, a stock taking once a year.

It is true that all this is important; a student saves his soul by being a good student; a lawyer by being a good lawyer — a merchant by being a good merchant a business man by being a good business man. If a student dies and is judged, he will not be asked if he was a good merchant, nor will a merchant who comes to God's judgment be asked if he was a good lawyer. Each of us will be judged according to what he was supposed to be. So, as I have said, all these things are important.

However, not matter what we are, we have to have a stock taking once in a while. We have to stop to think, not in a hurry and just for a few minutes, but quietly and for a few hours or more — to review our progress.

It may be a question of what kind of career to follow — or whether a certain young lady is the right one to marry — or a certain boy is the right husband. In our daily life there are too many distractions.

Some say the answer is an ordinary holiday — go sight-seeing somewhere — travel around, go to the beach. This is not good enough — not even sometimes as a rest. We come back, too often, tired, facing monthly instalments to pay for plane fare or other expenses.

The answer is a retreat. It is true it takes time — usually only a week-end. It means we have to give up something else. But everything we do means giving up something else. We are always making choices. In this case it means giving up one week-end, little expense, and coming back rested, and at peace, with our minds made up concerning our most important problems.

It is only common sense that if a business, an education, need examinations once a year or so; then the most important thing of all — where we are going to stay permanently when our visit to the earth is over, is also worth an examination. That examination is best made at a retreat. The retreats are organized and planned so as to enable you to really think and plan for the future. In these days everyone should go to a retreat at least once a year.

THE QUESTION BOX

Which is the lesser of two evils — to bring undernourished children into the world for whom you cannot provide, or to practise contraception?

To bring children into the world and not to be able to provide for them is easily the lesser of the two evils. Better any temporal trials than sin by breaking God's law. But you

have no certainty that you will be unable to provide for the children God sends, or that they will be undernourished. There is such a thing as Divine Providence, above all for those who are faithful to Him. In fact God has a special Providence for large families. At best you are but making a conjecture which may never be

realized; yet you talk of violating a certain obligation by contraceptive practices because of merely possible contingencies; contingencies which, even did eventuate, could not excuse such conduct. But there is another alternative, involving discomfort to self, I know, but less than either of the two you mention. It is self-denial. Mutual self-restraint is lawful. Anyway, if people do use their privileges, God absolutely forbids contraception. Nor will He send a mouth He cannot fill. Even if it meant poverty; even if an orphanage had to take care of me, I would prefer to be born and

have my chance of eternal happiness with God. And I certainly thank God that, when it was my turn to come, my own mother did not say, "No more."

†

Do the souls of Protestants go to purgatory?

All souls, whether of Protestants or of Catholics, or of any other religions will go to purgatory if they are not good enough for heaven at the moment of death, nor bad enough for hell. Non-Catholics may deny purgatory, but that makes no difference to purgatory.

UKRAINIAN FOR YOU

by Father Cornelius J. Pasichny, O.S.B.M.

The selections for reading and translating this month are two of T. Shevchenko's poems. The first is the familiar and well-known song that most of you have sung or heard. It is not a poem in itself, but an extract from the ballad, "The Bewitched Woman". It gives a very picturesque and realistic image of what we may call "Moon Over the Dnieper". One can almost effortlessly visualize the rising and falling of the waves, the roaring wind, the creaking trees and bending willows, the hooting owls and the peeping moon. The second selection is a short poem in which the poet, contemplating a peaceful evening, describes his longing for his native land.

The vocabulary is listed in alphabetical order. Verbs are given in the infinitive form, nouns and adjectives in the nominative, or subjective, case, singular. All three genders of adjectives are indicated. The meaning of the words given here are those which the words have in the following selections.

КОЛО ДНІПРА ВНОЧІ

(3 поеми "Причина")

Реве та стогне Дніпр широкий,
Сердитий вітер завива,
Додолу верви гне високі,
Горами хвилю підійма.

І блідий місяць на ту пору
Із хмари де-де виглядав,

Неначе човен в синім морю,
То виринав, то потопав.

Ще треті півні не співали,
Ніхто ніде не гомонів,
Сичі в гаю перекликались,
Та ясень раз-у-раз скрипів.

СОНЦЕ ЗАХОДИТЬ

Сонце заходить, гори чорніють
Пташечка тихне, поле німіє;
Радіють люди, що одпочнуть.
А я дивлюся і серцем лину
В темний садочок на Україну:
Лину я, лину, думу гадаю,
І ніби серце одпочиває.
Чорніє поле, і гай, і гари,

На синє небо виходить зоря.
Ой зоре, зоре! — і сльози кану
Чи ти зійшла вже й на Україні
Чи очі карі тебе шукають
На небі синім? Чи забувають?
Коли забули, бодай заснули,
Про мою доленьку, щоб і не чу

Блідий, бліда, бліде —

Бодай —

Верба —

Виглядати —

Виринати —

Виходити —

Гадати —

Гай —

Гнути —

Гомоніти —

Гора —

Де-де —

Дніпр, Дніпро —

Додолю —

Доленька, доля —

Дуда —

Забувати —

Завивати —

Заснути —

Заходити —

Зійти —

Зоря —

Канути —

Карий, кара, каре —

Коли —

Линути —

Море —

Неначе —

Ніби —

Німіти —

Перекликатися —

Півень —

треті півні —

Підіймати —

Поле —

Пора —

Потопати —

Пташечка —

Радіти —

pale, wan.

may.

willow.

to look, glance or peek out.

to emerge, to protrude.

to come out.

to think.

grove, wood.

to bend, to bow.

to hum, to murmur.

mountain, hill.

the Dnieper river

here and there.

downyards.

fate.

thought; poem.

to forget.

to howl, to roar.

to fall asleep.

to set (as the sun).

to rise, to come up.

star.

to drip, to trickle

hazel.

if.

to aspire, to fly.

sea, ocean.

as if, as though.

as if, as it were.

to grow mute, to become silent.

to call to each other.

rooster;

the third roosters, i.e., about 2:00 a.m.

to raise, to lift up.

field.

time, season, proper time.

to drown, to sink.

bird.

to rejoice.

Раз-ураз —	continually, incessantly.
Ревіти —	to roar, to bellow, to bray.
Садочок, сад —	orchard, garden.
Сердитий, сердита, сердите —	angry, raging.
Синій, синя, синє —	blue.
Сич —	screech-owl, barn-owl.
Скрипіти —	to creak, to squeak.
Сльоза —	tear.
Сонце —	sun.
Стогнати —	to groan, to moan.
Тихнути —	to become silent.
Хвиля —	wave, billow.
Човен —	boat, canoe, bark.
Чорніти —	to grow black, to become dark.
Чути —	to hear.
Шугати —	to seek.
Щоб —	in order that.
Ясень —	ash tree.

STs. PETER AND PAUL HIT AGAIN

With nine Turkish attired waiters under the leadership of a tailed head-waiter and with pans and roasters of hot spaghetti and meat balls; with soft music, candle-lit tables and free cigarettes, Peter and Paul's UCY waited for the people to come in, and come in they did. Tables were set for 230 people and approximately 210 places were filled. The supper was a terrific success. Just the right amount of people together and with just the right amount of food, proved to be the key. Everybody voiced their satisfaction with the food and the meticulous service. Head waiter, Mr. M. Smolinski, attired in tails, inspected and instructed his waiters on their jobs and they performed magnificently. A vote of thanks and success goes to the supper committee of Miss Iris Saganski, Miss M. Cherneski and Mr. G. Matlock for the tremendous job. Also a vote of thanks to Steve of Sheptytsky Institute for his unfailing help and the always present ladies' club.

With the supper completed and tables cleared, the variety part of the evening began. M.C. Al Shalansky introduced his club and their activi-

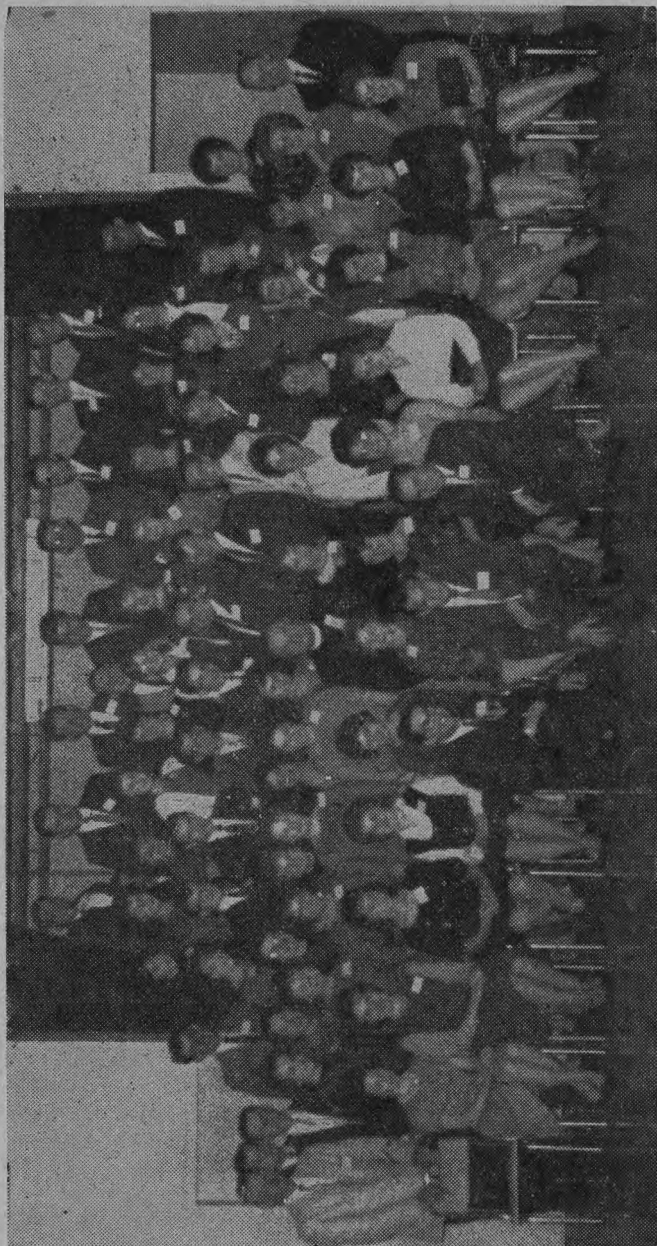
ties and gave a brief run-down of its history. He then introduced the show and its acts: Ukrainian dancing; Ukrainian skit by Jean Burlack and Virginia Zerebeski; Ukrainian dancing; Miss Bev. Klimchuk at the piano; Grand finale, Ma & Paw skit.

With the major part of the show over, the M.C. called upon the choir leader of the church to lead the audience in two Ukrainian national songs. With the entertainment at an end, St. Peter and Paul UCY said farewell to their supporters for another year. Then the work began. Clean-up lasted until 10:45 Sunday evening with a lot of tired people as a result.

Supper was a tremendous success — supper and variety show went off without any hitches and the visitors and the club members were thoroughly satisfied.

At a later meeting the club treasurer was happy to announce that the club had cleared some \$130.00. Funds from this event and all others this term will go towards the club project. Project this year is paying for new church confessionals.

UCY Club, Press Office.



OAKBURN U.C.Y. MANITOBA RALLY

National President Spoke To Members At Oakburn Rally

The highlight of the Oakburn UCY activities was the rally held on Sunday, Feb. 25, 1962. The rally began with confessions, Communion and Mass. After the service all UCY and CYO members assembled in the parish hall for a delicious dinner served by the Women's League.

The session commenced at 2:00 p.m. Our president, Ned Derkach, acted as chairman. Activity reports were by each president of the visiting UCY clubs which included: Oakburn, Shoal Lake, Sandy Lake, Brandon, Jackfish and Mountain Road. Greetings to our clubs were extended by the principal of Oakburn Collegiate. Our parish priest, Father Romanyshyn, spoke briefly to all present. The highlight of the rally was the guest speak, Mr. Danny Labay of Winnipeg, who is president of the Ukrainian Catholic Youth of Manitoba. He spoke on "The Meaning of the Ukrainian Catholic Youth". Mr. Bud Storzuk representing the Knights of Columbus, accompanied Mr. Labay. Lynn Kuzenko, Regional president, spoke on the activities of the regional clubs.

After the session, a number of pictures were taken of all the 75 members present. At 5:30 p.m., supper was served by the ladies.

To bring the day to a close, a social was held.

The rally was a great success, and it served to strengthen the bonds between the Ukrainian Catholic Youth and Catholic Youth Organization.

Another very important outcome of the rally was the decision not to form another Regional in Oakburn. The Oakburn UCY club is to belong to the Brandon Regional.

— SONJA TOPOLINSKI
Press Correspondent.

NEWS FROM VANCOUVER

UCY Attends Latin Mass:

On Sunday, March 18, 1962, the St. Mary's Ukrainian Catholic Youth club was invited by the Star of Sea CYO to attend a Mass in the Latin rite at White Rocks, B.C.. At 4:30 p.m., twenty of our UCY members arrived at White Rock and were welcomed by the Star of the Sea CYO. At 5:00 the CYO and UCY attended an evening Mass. After evening Mass, there was a meeting. Following the meeting a social was held at a private home and was enjoyed by all present. Sincere thanks to the Star of the Sea CYO for inviting us to celebrate Mass with them.

UCY Sponsors Lenten Radio Broadcasts:

On Sunday, March 25, and Sunday, April 1, the UCY sponsored the St. Mary's Ukrainian Catholic Church Choir and also the St. Mary's Sodality Girls' Choir for two Lenten broadcasts over radio station CJOR in Vancouver.

UCY Car Wash:

On Saturday, April 14, the St. Mary's UCY held a car wash at two locations, one in Vancouver and one in Burnaby. Cars were washed at 99c apiece. Twenty UCY members put on their old clothes; took rags in their hands and away they went to perform a day's hard labor. The car wash proved quite profitable.

UCY President Wins Scholarship:

Sincere congratulations from all members of the St. Mary's Ukrainian Catholic Youth Club to our president, Mr. Daniel Kennedy, upon his scholastic abilities which has enabled him to win a \$3,000.00 scholarship given by the Great Northern Railway.

SHALL I BECOME A BASILIAN?

By Father Skarok, O.S.B.M.

What does a Basilian Do?

As we mentioned before, the main aim of a Basilian is to acquire his own personal sanctification and salvation. He tries to reach this goal by leading a contemplative life (that means a life of prayer), by praising God with his choir singing in chapel and using other pious exercises at his disposal. But the Basilian is also an active religious. He does not stop at trying to help himself to heaven. No, he is most interested in seeing that his Ukrainian neighbor gets to Heaven with him. That is why it is right and proper and his duty to conduct missions, organize youth clubs, sodalities, act as a parish priest, to give retreats to lay and religious communities, sodalities, act as a parish priest, to give retreats to lay and religious communities, to teach in high schools and universities, and to do all in his power help turn souls to God.

But the Vows?

What are they? Every Basilian is bound by three vows of Poverty, Chastity and Obedience. For those preparing for the priesthood two additional vows are added by which allegiance and obedience is pledged to the Pope, the Vicar of Christ in Rome, and that all strivings for high positions in the Order or out of it, will be suppressed. These vows are the pivot, the main spring in the religious life of a Basilian. It is these vows that make him different from the ordinary man in the street, yes, even from the secular priests who is not bound by the vows. It is through these that a Basilian is a religious, a monk, a special brother to Christ. The vows were Christ's advice to men. He knew that if a man followed these three counsels, they would invariably lead to Heaven. Are they hard? Of course, but in Christ all things are easy. You'd be surprised at the help He'd give you.

The Postulant

But you do not make your vows at once. Oh, no. The Church is much

more clever than that. There is a definite procedure about the whole thing. You see, the Catholic Church knows that many boys aren't just quite sure whether they should become Basilians or not, so she prepared what you can call a "trial period." The real word is Novitiate. Here a young man can see how Basilians live, and if he doesn't like their life he is perfectly welcome to go home. Certainly, any time he likes — and no disgrace too. When a boy comes to enter the Basilian monastery he is called a candidate or postulant, and he begins a "pre-trial period." He lives as a postulant six months wearing the same clothes that he brought with himself when leaving home. If he thinks that he likes the place after six months of "looking around", and that the Basilian life suits him fine, he is admitted to the habit provided that his superiors think he is worthy of it. Most are.

The Novice

The candidate now becomes a Novice. He is given a flowing black habit, a cowl, a silver crucifix, a rosary, and a new name in a stirring ceremony in the Noviate chapel. The young novice already looks like a priest, the only difference being in the leather belt which he wears instead of the triple cincture (black cloth belt) worn by those Basilians who have already taken their vows. Yes, we meant that about the name too. It is the novice's privilege to change his name on his taking of the habit on clothing day. You may be sure that during his six months of living as a candidate he has been planning a pretty name for himself, one usually taken from his favorite patron saint. With his new name and habit, the novice feels that he has done away with the world now more than ever.

Are you interested?

Write:

Vocational Director,
Basilian Fathers,
Mundare, Alberta.